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The REVIEW of RELIGIONS

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QADIAN

آزادی

جان اسٹورٹ مل کی کتاب لبرٹی کا صحیح اور بامحاورہ ترجمہ جو سیاسیات کے درس کا ایک اہم جزو ہے۔ مل انگلستان کے اُن ارباب فکر میں سے ہے جس نے اپنی بلند خیالی اور زور قلم سے یورپ کے اہل فکر میں اپنا لوہا منوالیا۔

مترجمہ

جناب سعید انصاری صاحب ایم اے (کولمبیا)

مقدمہ از پروفیسر محمد مجیب صاحب بی اے (آکسن)

قیمت عہ

مکتبہ جامعہ دہلی

معاہدہ عمرانی

از ژاں ژاک روسو

مترجمہ ڈاکٹر محمود حسین خاں صاحب ایم اے۔ پی ایچ۔ ڈی

حریت، اخوت اور مساوات جس کا روحانی پیام دنیا کو اسلام نے پہنچایا تھا اس کی سیاسی تبلیغ یورپ میں روسو کے معاہدۂ عمرانی نے کی، روسو کا کمال یہ ہے کہ اس نے سیاست مدن کے دقیق مسائل باتوں باتوں میں سمجھا دئے ہیں۔ اس کی یہ کتاب جو معنوی حیثیت سے فلسفہ سیاست کی سب سے اہم کتاب ہے زبان اور طرز بیان کے لحاظ سے سب سے سہل ہے۔ قیمت عہ

مکتبہ جامعہ دہلی

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بسم الله الرحمن الرحيم

نحمده ونصلي على رسوله الكريم

WOMAN'S MARITAL RIGHTS

OF the relations between different members of the family the most important relationship is that subsisting between husband and wife, for on this depends the welfare of the whole family and in the long run the welfare of the whole nation. The first rule laid down by Islam in this connection is that this relationship ought to be based on purely moral considerations and not on considerations of beauty or wealth, or position. The Holy Quran warns those who are about to enter into the married state to consider what effect the union contemplated would have on the purity of their lives, and what sort of legacy in the form of issue it is likely to leave behind. The Holy Prophet (on whom be peace and the blessings of God) says :—

"Some people marry beauty, others rank, and others wealth, but you should marry a good and pious woman." (*Bokhari, Kitab-un-Nikah*). This alone should be the true basis of marriage, and if it is not kept in view in the choice of a mate, the relations between the husband and wife are not likely to continue smooth, and the issues of the union are likely to suffer. The moral and intellectual qualities of the parents are

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bound to leave their mark upon the children. This has been amply illustrated in modern days by the discovery of the science of eugenics. Though the inferences drawn by the professors of this science are not always free from extravagance, there can be no doubt that the moral and intellectual qualities of the parents are to a greater or lesser degree reflected in their children. The choice of a husband or a wife, therefore, becomes a matter of vital importance. The first rule laid down by Islam, therefore, is that in the choice of a mate greater weight ought to be attached to the qualities of the head and the heart than to the external circumstances or looks, wealth or rank. We do not mean to say that Islam despises the latter, but they ought not alone to form the basis of marriage. If a man and a woman are attracted towards each other by their virtue, morals and intellect, and at the same time good looks, wealth and rank are not wanting either, their union will be doubly blessed but beauty and wealth and rank are not in themselves guarantees of permanent happiness. If all marriages were based upon this principle there would be an instant moral revolution in the world and the type of children produced would also be far superior.

A further precaution enjoined by Islam is that not only should the parties to a contemplated marriage satisfy each other as to their respective merits, but the relatives or the bride should also satisfy themselves that the proposed bridegroom is a person who would be a suitable husband for the bride and a desirable father of her children. It is one of the conditions of an Islamic marriage that the consent of the parties as well as the consent of the bride's guardian should be obtained. If she has not her father or a brother or any other near male relative living who can act as her guardian for the marriage the consent of the magistrate must be obtained, and the latter must satisfy himself that no fraud or deception is being practised upon the bride. A woman is afforded this special protection, because she is naturally more modest and emotional than man and cannot therefore make

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enquiries concerning her prospective husband with the same facility with which the latter can find out everything connected with her. Besides, a woman, being more susceptible than a man, more readily becomes a victim of deception. The law, therefore, requires the consent of her guardian or the magistrate for her marriage. If such consent is insisted upon in every case, we would not hear so much of gentle and unsuspecting women being made the victims of deception by unscrupulous adventurers. Though Islam does not permit the indiscriminate mixing of the sexes, it allows an affianced couple to have a look at each other, so that they may satisfy themselves as to each other's appearance. If they are satisfied with each other, the marriage would take place. At the time of marriage Islam requires a marriage settlement to be made upon the wife. This is one of the essentials of an Islamic marriage and is called مہر *i.e.*, the dower. The object of مہر is that the wife should have an independent proprietary position, and should be free to spend on charitable objects or make gifts to her relations, etc., out of her separate property. The institution of مہر is a practical acknowledgment by the husband of the inpependent proprietary position of the wife and her right to maintain and acquire separate property which the husband cannot use to his own purpose.

In case of disagreement between the husband and wife, the former has no right to chastise or punish the latter, except it be for some manifest moral offence. In such a case, he must first make four respectable residents of the neighbourhood witnesses of the fact that she has been actually guilty of immoral conduct. But he must begin by admonishing her. If she persists in her conduct the husband should separate himself from her for a period which must not exceed four months. This only means a discontinuance of conjugal relations; the husband will still be bound to maintain the wife. If the period of separation exceeds four months, the husband will be compelled by law to resume conjugal relations with the wife. If the

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discontinuance of conjugal relations also has no reforming effect on her conduct and it is also testified to by four righteous men of the neighbourhood, she may be chastised by the husband but her bones should in no case be injured and the beating must not be such as to produce a mark on her body. All this, however, is prescribed only in cases of manifestly immoral conduct and a husband has no right to punish his wife for ordinary domestic faults or neglect of duty.

A husband is bound to maintain his wife, even in cases where the wife is rich and the husband is poor. He is commanded to deal kindly and affectionately by her. The Holy Quran says that even in cases of disagreement the husband's treatment of the wife must be kind and affectionate. The Holy Prophet (on whom be peace and the blessings of God) has said, "Remember that I enjoin upon you to deal kindly by woman." Again he says: "A husband should not hate his wife. If he dislikes one thing in her, there must be some good things in her which he likes." Again he says, "A husband must clothe his wife as he clothes himself and feed her as he feeds himself, and should not abuse her, nor live away from her." Again he says, "It is not permissible to a man to spend the whole of his time in worship or other pursuits and thus to neglect his wife. He must set apart a portion of his time for his wife." Again, he says, "The best of you are those who treat their wives best." On the other hand, a woman is told to obey her husband, to gurad his property and his honour, and to look after and bring up his children.

In case of disagreement between husband and wife they are both enjoined to try to remove the causes of friction and revert to amicable relations. If the disagreement is serious, the matter must be referred to two arbitrators, one chosen by the husband from among his relatives or friends, and the other chosen by the wife from among her relatives or well-wishers. The arbitrators should then look into the matter and try to discover the causes of discord, and should try to bring about a reconciliation between the couple. If

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this is not possible or their efforts towards reconciliation prove futile, the husband will be permitted to divorce the wife, that is to say, to announce the cancellation of the marriage. This announcement is again subject to several conditions. For instance the announcement must be public and not secret, and it is further recommended that it must be repeated three-times, with an interval of one month between two announcements. Before the final announcement it is open to the parties to effect a reconciliation and resume conjugal relations.

If the wife has a grievance against the husband and she desires a divorce, she can ask for it through the intervention of the magistrate just as the marriage itself was subject to the consent of his guardian or of the magistrate. If the magistrate is of opinion that her grievance is just, he will pronounce a divorce and in such a case the husband will not be entitled to recover from the wife any property which he might have gifted to her. If the divorce is directed by the arbitrators or by the magistrate, but the wife is found to be in default, she may be directed to return any portion of the property of her hushand which he had gifted to her and which is still in her possession. Throughout the course of the proceedings and till the divorce is completed the husband is bound to maintain the wife.

Another safeguard provided by the law of Islam for the wife is, that her guardian for marriage is prohibited from receiving any money or property as consideration for the marriage. This is designed to prevent the guardian from making an improper use of his power to sanction the marriage of his ward.

In some cases a man is compelled to marry more wives than one out of moral or spiritual considerations, or for the propagation of the race, or for, the reasons of health, or on account of political considerations. Islam has, therefore, permitted a plurality of wives, subject to the condition that they must be accorded perfectly equal treatment, both in matters relating to maintenance and

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the personal relations of the husband. The husband is enjoined to live with each wife for an equal period of time. If he fails to maintain an equality of treatment between the wives he renders himself liable to the punishment described by the Holy Prophet (on whom be peace and the blessings of God) as the resurrection of only one half of his body on the day of judgment.

Divorce and polygamy are very often condemned by Western writers and speakers, but it is curious, that after heaping abuse on the Chosen One of God for centuries for permitting divorce, the West is being slowly convinced of the desirability of some form of divorce in order to preserve the fabric of society from crumbling to pieces. Would that it had paused and considered before traducing and vilifying the Elect of God, so that it might have been saved the shame and disgrace of having to confess its fault. We are sorry, however, to observe that Europe still hesitates to adopt the law of Islam relating to divorce, which on the one hand safeguards against an indiscriminate resorts to divorce, and on the other permits divorce as a remedy in the last resort. Some of the Western governments and legislatures have recently devised means to make divorce freer than it used to be, but these laws are likely to lead to an undesirable increase in divorces and thus undermine the foundations of domestic happiness by destroying the sanctity of marriage, which is the soul of all domestic ties. The only true remedy is provided by Islam and the only solution of the problems with which Europe is faced in this connection is the adoption of that remedy.

The West has not so far paid any serious attention to the doctrine of polygamy, but the day is not far distant when it will have to consider it in all earnestness, for the laws of nature cannot be long defied with impunity. It is urged that polygamy is only a device for sensual indulgence. But even a casual consideration of the restrictions imposed by Islam on those who seek to take advantage of this permission would convince an unbiassed mind that the institution of polygamy is not a device for indulgence. On the

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contrary, it is a heavey sacrifice which a man is called upon occasionally to make. Indulgence means the seeking of one's desire, and I fail to understand how a man can seek his desire in marrying more wives than one and treating them with perfect equality in accordance with the law of Islam. Islam enjoins that your treatment of one wife should in no respect be different from that which you accord to the other. You love one wife far more than another but you cannot give her a penny more than the other, you cannot spend with her one single hour more than the time you spend with the other. If you spend one day in her company you must spend another day in the company of the other, and your relations with both must be equal. Except with regard to the love which you bear in your heart and which nobody can see, your treatment of the wife you love a thousand times better than the other must be the same as your treatment of the latter. Is this indulgence, or is it one continuous sacrifice borne for the sake of one's country, or nation or progeny, as the case may be?

Some people describe polygamy as a cruel practice. But it is the absence of such permission which is cruel in many cases. For instance, if a man's wife becomes mad or contracts a hateful and incurable disorder, or turns out to be barren, what is the husband to do? If he does not marry a second wife, he may be forced into vice, which would be a cruelty to himself and society. If he is compelled to live with a lunatic it would be cruelty towards future generations and towards society. If he goes on living with a leprous wife, for instance, it would be cruelty to himself. If his wife is barren and he does not marry a second time, it would be cruelty towards his country and people. If in any of these cases he divorces his first wife, it would be a shame and a disgrace for him, for he lived with her as long as she was whole and deserted her at a time when she needed his protection most. Hence situations may arise in which a second marriage would not only be justified or necessary, but would become a patriotic or religious duty.

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THE WORLD'S TWO GREAT SOCIAL SYSTEMS

On a superficial view, the Muslim and the Christian social systems present to the student of sociology a certain similarity, but a closer examination soon reveals that this resemblance is more apparent than real and rests mainly in the fact that both the systems, like their Founders are of Semitic origin. Originally, however, Christianity never aimed at setting up either a polity or a social system; the teachings of Jesus Christ as they have reached us are confined to a collection of more or less loose ethical precepts, without any particular attempt to co-ordinate these, or build them up into a system; whereas the Founder of Islam (may peace be on him) being as much a statesman as a religious reformer foresaw that no ethics could live as it were *in vacuo*, and accordingly erected a social and political system, the structure of which holds essentially unaltered to this day, and which is the best that the world has known. To this system we shall presently return.

Development of Christianity

The Founder of Christianity, on the other hand, made, as we have seen, no attempt to build up a social or a political sytem. On the contrary such practical teachings of this kind were of a negative order, tending rather towards anarchism than towards the establishment of any system. The teaching "Resist not evil," for instance, if rigorously followed must ultimately lead to the most absolute anarchism and indeed the late Count Tolstoy carried it to its logical conclusion when he erected round it a system of political anarchism. On the social side, the teaching of Jesus Christ in regard to the woman accused of adultery, "Let him that is without sin among you cast the first stone", must again, if carried to its ultimate conclusion lead to anarchy, since it strikes at the whole social penal system.

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European Christianity

Christianity, however, did not develop along the lines laid down by its Founder. On the contrary, it was forced very soon to adapt itself to the conditions of the predominant civilization of the day, that of Rome; the choice before the early Fathers was that of either adapting themselves to Roman ideas and thus becoming the imperial religion, or of extinction. Not unnaturally they chose the former, and Christianity very soon took on a Roman form. So far as Church Government was concerned, the Fathers took their methods entirely from the imperial system, while doctrinally they were largely influenced by the neo-Platonic ideals which had coloured, and even over-laid the old Roman paganism. The very holidays of the Church, Christmas and Easter, were taken from the Roman Calendar and of course given a Christian setting.

Romanised Christianity

It was on these Romanised lines that Christianity developed in its early days, and indeed the Roman Catholic Church is essentially more Roman than Catholic in its constitution. Later, the Christian Church, and indeed the Christian social system was strongly influenced by feudalism, with which it came to be closely allied; and socially mediæval feudalism had perhaps a greater influence on the Christian social system than anything else. It was from mediæval feudalism that the Christian social system took its essentially aristocratic character, and became the supporter of privilege against democracy. The Reformation, later, was originally a democratic movement; but on the Continent it had to depend for its support on a turbulent nobility who saw in it a weapon to use against the monarchy, while in England the whole movement was swept away by a turbulent king, who used it to free himself from the irksome authority of the Papacy, and make the English kingship, "in all things temporal as well as spiritual supreme."

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An Aristocratic System

Whatever the process, however, the result has been that Christianity is an aristocratic religion. Throughout history the Church has always appeared as the staunch supporter, not only of monarchy, but at times, of tyranny. Under the feudal system the tyrannical barons had no stauncher supporters than the churchmen of the time. In England, Tudor and Stuart despots were always loyally supported by the clergy, who in fact were the authors of the theory of "the divine rights of Kings". When the people of France rose against the tyranny of king and nobles, they realised that their revolt would be of little avail unless they destroyed the Church that lent spiritual authority to the material oppression of the temporal powers. And it was from a similar political motive that the Bolshevists declared war against the Russian Church.

Islamic Democracy

Islam, on the contrary, has from the beginning been democratic. The Muslim constitutional theory is based on considerations of democracy. The Caliphate throughout was controlled by the principle of election, and generally Muslim jurisprudence has favoured the political theories of Locke holding that ultimately the people are supreme, rather than Hobbes who favoured absolute monarchy. In practice Islam is the most completely democratic system in the world, the only one,

> *Where name of slave and Sultan scarce is known.*

The Brotherhood of Islam

The basic idea of the Muslim social system has always been that of brotherhood; not only are all men equal, but all men are brothers. Rulers there are, as there must be in every well-ordered State, but their condition and function is that of an expert and efficient executive, rather than of an aristocratic caste. The ideal of the Muslim ruler has always been that he is

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the servant of those he has been appointed to rule, whereas under European ideas, the ruler is a privileged aristocrat.

Women and Slaves

It has been brought up as a reproach against Islam that it has sanctioned the keeping of slaves and the seclusion of women, but this ideal springs generally either from ignorance or mischievous propaganda. As regards slaves, slavery was an universally recognised system at the time that both Christianity and Islam arose. Both of them recognised it, with the difference that Islam wisely legislated for the humane treatment of slaves and their gradual and ultimate emancipation, and in fact their position in Muslim countries was far more tolerable than in Christian America.

Position of Women

As regards women, their position under Islam is and has for long been far better than it is under Christianity. Long before any of the European social systems recognised the rights of women to property of their own, Islam did so ; and even now in this respect the position of Muslim women is far superior to that of Christian. For instance, the admirable system of *mehr* provides for them at once a marriage settlement and a dowry, a humane arrangement existing under no European social system.

Divorce

In Europe and America, there is to-day, a movement towards more easy and rational divorce. Islam long ago recognised the need for divorce, not only for men but for women, and from the beginning divorce on reasonable grounds has been open to both sexes. In Europe on the other hand, it was long before divorce except by the most costly and complicated processes was possible. The Roman Catholic Church still refuses to recognise it, reactionary Church of England clergymen still refuse to marry divorced couples.

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Muslim Marriage

It is perhaps in its treatment of women and their rights that the Islamic polity is obviously more enlightened than that of the Christian countries. The whole Christian theory and practice of marriage has been and still is coloured by the monastic idea of the uncleanness of women and the theological virtue of celibacy. In the early days of Christianity, when the Church had not far departed from the ideas of its Founder, the Christian idea of marriage was sane and rational. Then came the ascetic and fanatical St. Paul with his doctrine of "it is better to marry than to burn", and he was followed by clerics who, in a reaction against the licentiousness of imperial Rome, exalted celibacy into a virtue.

The Idea of the Schoolmen

The mediæval Schoolmen, men like Augustine, preached celibacy as a virtue, and only allowed cohabitation, as a concession to human passion. Even so, the doctrine of the celibacy of the clergy took long to formulate and still longer to enforce, and was not in fact enforced until Hildebrand, better known as Pope Gregory IV won his long battle with the Emperor. Whether the celibacy of the clergy is desirable or not, may conceivably be a debatable point, but it is certain that the doctrine of the uncleanness of women did much to lower the position of the sex in mediæval, in Renaissance, and even in closely modern times. It was as a direct result of this theory that marriage came to be regarded as a divine sacrament only to be licenced by the clergy, instead of, as is the case in all civilised States to-day, as a civil contract.

Indissoluble Union

One result of this idea of marriage as a licence to do a forbidden theory, only to be sanctioned by the clergy, was the Roman Catholic theory of the indissolubility of marriage, which not only prevails in the Roman Church to-day, but which so far coloured and still colours English law as to make divorce an

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extremely difficult and expensive affair. The Christian theory of divorce is that it does not exist except as a concession to be wrung from the Church on some theological quibble, whereas Islam has always recognised it as the necessary alternative in case of serious differences between the husband and the wife.

The Result

The result of the European system as it still prevails in Continental countries, and to some extent in England, has been to make divorce so expensive and difficult as to enforce adultery on those who could not afford the time and trouble necessary for the dissolution of a bond they had found impossible to tolerate. In Islam, on the other hand, divorce on reasonable grounds is open to either sex, as the dissolution of a civil contact of weight and importance. It is perhaps for this reason that we find adultery a far less common vice among the Islamic peoples than among Christians.

Women's Right to Property

The Christian States for long refused to recognise the rights of women either to property or inheritance. So far as inheritance is concerned, English law is founded on the principle of a male primogeniture, which practically denies all rights to women ; in continental Europe the Salic law had for long shut out women from sovereign rights. Islam, on the contrary, has long recognised the right of women to a proportionate share in every inheritance, a right far in advance of that granted by Christian States. The right of married women to own property, only recognised by law a few decades ago has long been inherent in Muslim law ; which indeed by the admirable institution of the *Mehr* secures to every woman at once the right to a settlement and dowry.

Political Rights

We have thus seen that Islam abundantly—far more so than the Christian States, recognises the rights

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of the weaker sex. In so far as it admitted slavery, it defined the position of slaves, far more equitably than, say the French, or English or American practices many centuries after the *Hejira*. Politically, its theory of rule is founded on the elective principle, its Franchise is universal. In practice the social system of Islam admits all men not only to equality and liberty but to fraternity. What other system can claim this ?

RIGHTS AND RESPONSIBILITIES OF AMIRS

[*By Nazir-i-'Ala*]

An announcement was published on the above heading in the *Review of Religions* for September, 1937. Nothing was mentioned there about the leading of congregational prayers and delivering of Khutbas, etc., by the Amirs. This was not done because it is a very simple question and needs no special mention but the following is now added to what was published before.

In the early days of Islam the Amirs appointed by the Khalifas of the Holy Prophet Muhammad (on whom be peace) also acted as Imams in their respective provinces. In the same way the Amirs in the Ahmadiyya Community in their capacity as the deputies of the Khalifatul Masih are the right and proper persons to lead all kinds of congregational prayers and deliver Khutbas but they can appoint other persons to do so in their place if they so desire.

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A DEFENCE OF CAPITALISM

[*By a Capitalist*]

A GREAT deal of nonsense is talked about Capitalism; there are also a great many mischievous half truths being preached to our unsuspecting masses alleging the destructive function of Capitalism, so much so that thousands of them are beginning to believe that Capital is an industrial and social disease instead of what it really is—a great sustaining power for human well-being built by human endeavour, individual initiative, and sterling character.

Those willing to believe that Capitalism is a selfish power, that it is the cause of most human misery and our present-day unemployment, show a lamentable ignorance of simple economic law.

It seems hardly credible, but it is true nevertheless, that great masses of people disregard the whole teaching of history, socially, industrially, and commercially, and the benefits of the so-called Capitalist system, in spite of the very obvious fact that their whole existence and progress, and the civilzation we possess, are entirely due to its undoubted service.

The popular attack to-day on Capitalism is developed by exploiting selfish and slavish class ignorance. It is not by generating strife that industrial or social welfare will be attained. The present attack would be more understandable if its avowed leaders could show some substantial or solid achievement of their own under a Collectivist system.

Any such achievement is impossible to find. "Lack of capital" is always pleaded when the practical suggestion is made to these malcontents that they should club together and create an industrial concern of their own and successfully employ others.

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There is no law and no power in the land—save personal courage, character, ability, and initiative backed by ceaseless energy—which could stop any such contemplated enterprise.

The industrial and commercial history of our country is one revealing the triumph of individual effort. That those who showed self-reliance, faith in their ability, and a determination to succeed should now be abused because they have amassed wealth as a reward for their service is beyond intelligent comprehension.

Critics of Capitalism

The critics of Capitalism are also deficient in elementary psychology. They have a distorted and wholly wrong idea of human nature and a lack of appreciation of the tremendous, fundamental force of individual initiative. A world of men and women devoid of personal pride and ambition would be impossible even to imagine.

Our civilization, with its many and varied services, its science and invention, its continued social and material progress, is due entirely to the urge of personal effort, and the incentive of acquiring Capital to enable one to attain further success in life.

Neither is Capital the preserve of any one class; it is a possession in some form or other of every individual. The engineer and the artist each has his particular capital as ability to execute a piece of work in metal or on canvas; the lawyer and the schoolmaster have by dint of hard learning to train their minds for their professions, thus their mental equipment is their capital.

Socialists, the extremists especially, mislead the masses into believing that the State is apart from themselves, a Capitalist invention for exploiting them. If they could crush the Capitalist system and capture the State, all would be well and the economic millennium would arrive. Nothing in our present-day public life is so cruelly misleading.

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The State is the evolution of modern democracy; the State is the co-operative edifice of every citizen, irrespective of class or wealth, and in which every citizen of twenty-one years of age has an equal voice in the government.

Basis of State Funds

State services are kept going and organized for the whole community out of taxation, direct and indirect, and all of us, according to our means, pay a co-equal share. But there are many who actually believe that if Capitalism were abolished there would be no more taxation, no more poverty, that the State would even find work for the unfortunate unemployed.

Those extremists who preach such a doctrine never stop to think where the money is coming from to pay for the upkeep of our State under this suggested change.

Our modern society is based upon Capitalism; and in spite of the violent invectives and wholly reckless accusations, its future will be assured only by the Capitalist reign.

The system is so powerful to-day because it has supplied, and still supplies, the dynamic force necessary for disciplined, organized human effort and development. If such a system had not served well it would have been dethroned years ago.

To use a logical argument—we have to-day in the world, outside our country, the finest possible examples of Capitalism and Communism, in America and in Russia respectively. America is the last world in scientifically organized Capitalism, providing for everyone a higher standard of living and higher wages and salary than anywhere else in the world; Russia has the lowest wages and the lowest standard of living in the world. No argument can be more conclusive.

Capitalism and Freedom

Another most important point to remember is that only under the Capitalist system can any individual

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retain and sustain personal freedom. States Socialism as witnessed in Russia gives no personal freedom, and we had some glimpses during the General Strike of what would be likely to happen here if we were so foolish as to sacrifice our hard-won personal liberties.

Indeed, the break-up of the General Strike was a veritable triumph for the Capitalist system, law, order and the freedom of disciplined democratic citizenship.

What happens when my efforts are rewarded and I am enabled to accumulate savings? I can put them in a bank for investment purposes, in a factory for supplying goods and employing labour, or in land for farming or building homes. There is only a difference of degree between a working man who buys his own house or puts his money in a Co-operative Society and another man who puts his money in a factory or shop.

Neither is it true that Capitalism encourages waste, either in material or human service. On the contrary, Capitalism compels energy, stimulates individual initiative and influences all human progress. There are still many who stupidly blame Capitalism for our loss of world markets and for our unemployment.

Under the same system the United States is fast building up an economic imperialism; France has actually to import labour to run her factories and farms, so prosperous is she becoming. Japan is growing into a world power commercially and industrially, and Germany is rapidly regaining her pre-war place as a great producing nation.

The economic system that made us first and can help us to retain a worthy position in world affairs is surely the one to keep and develop scientifically.

If Capitalism were looked upon with common sense we shall see it as the greatest servant of mankind and of our ordered, material and social progress.

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ISLAM AND INTERNATIONAL LAW

ALTHOUGH the *jus gentium* and the whole concept underlying it is comparatively a new idea to the Christian world, it was in some respects recognized by Islam from the beginning. In the Christian world the idea that people of an alien race and faith could have any rights at all was not only inconceivable, it was positively repugnant to the mediæval Christian mind, at a time when the Casuists had laid it down that faith need not be kept with infidels and heretics. On the other hand, in Islam, the precepts of the Founder of our holy religion have clearly laid it down that faith must be kept even with enemies.

Good Faith

Good faith was expressly enjoined by the Prophet (may peace be on him). "Be faithful in the keeping of your contracts, for God will require an account of such at your hands" (Quran, Chap. XVII. 36). And again, after the treaty of Hiudaibia, the Prophet (peace be on him) enjoined upon Muslims the following precept for the guidance of their conduct towards the Meccans: "Be faithful to your oaths.....because in Islam there is great fidelity to oaths and agreements .....Beware, whoever shall opprses a promise or break his promise with him, or put him to do more than he is able, or take anything from him without his pleasure, then I am his enemy in the next world."

Peace and Neutrality

Although the elaborate conventions that have been arrived at in recent years in regard to the observance of conditions of peace and neutrality were unknown to the early Muslims, yet there is ample evidence to show that they always respected their obligations and therefore forebore from many practices which are in modern times condemned as offences against peace and

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neutrality. The precepts of the Prophet (peace be on him) with regard to the observance of good faith were put into practice, not only by the Muslim generals of his own time, but by Muslim military leaders in subsequent ages.

Humane Injunctions

Thus we find Al-Hakam bin Abdur Rahman in 963 A.D., giving the following, among other humane injunctions to the Saracen leaders: "Do violence to none to whom you have given promises of security, but be careful to keep all engagements and fulfil all contracts.....The safe conducts granted by generals shall be respected by all, none shall disturb or offend those who have obtained such." This attitude of good faith even towards aliens and *Kafirs* contrasts very favourably with the attitude of the Europeans who have considered, we have seen, that faith need not be kept with non-Christians.

Prisoners of War

A feature of Arab warfare remarkable for the period, was the protection of prisoners of war. Among them, as among the Saracens, safe conducts were freely issued and were scrupulously respected. In 797 A.D., a treaty contracted between Haroun-al-Raschid, the famous Caliph of Baghdad and the Eastern Empire, the Caliph introduced a clause binding the contracting parties to release, in return for a fixed payment the supernumerary prisioners remaining after an exchange.

Historical Precedents

The Prophet of God was explicit on the question of the protection of prisoners of war. When Khalid put to death the captives of the tribe of Zad Hemah, the Prophet expressed his extreme displeasure at such barbarous conduct, exclaiming, "O Lord, I tell you my displeasure at what Khalid has done." At another stage, when Umi Hani, the daughter of Abu Talib granted protection to two relations of her non-Muslim husband the Prophet (may peace be on him) freely confirmed this act.

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Humane Warfare

From the beginning the warfare waged by the armies of Islam was conducted on humane lines, such as would in the main be approved even to-day. Women and children and the aged were spared. Thus, the Prophet (peace be on Him) enjoined his military commanders and rank and file: "March in the name of God, and by His aid and by the religion of the Prophet, do not kill an old man who is not able to fight, nor young children nor women." The sparing of non-combatants is clearly enjoined in the above, and in the Prophet's command to Khalid bin Walid: "Do not kill any woman, and do not kill any labourer."

Subsequent Practice

These humane commands of the Prophet were carried out by Muslim military leaders in subsequent ages and we find them again and again repeated in the army orders of Arab and Saracen generals. Thus when Abu Bakr, the first Caliph, sent out on expedition for the conquest of Syria, he charged his troops: "If God should give you victory, don't abuse your advantages, and beware how you stain your swords in the blood of him who yields; neither touch ye the children, the women, nor the infirm old men whom ye find among your enemies."

No Wanton Destruction

This wise and humane Caliph goes on to enjoin his army: "In your progress through the enemy's land, cut down no palms nor other fruit trees; destroy not the products of the earth; ravage no fields; burn no dwellings; from the stores of your enemies take only what you need for your own wants. Let no destruction be made without necessity. Treat the prisoners and him who renders himself to your mercy with pity, as God shall do to you in your need", etc.

Saracen Humanity

In 963 A.D. Al-Hakam bin Abdur Rahman laid down thus the duties of the Saracen armies, inculcating

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a practice that contrasts very favourably with the blood-thirsty methods of the Spaniards. Al-Hakam's injunctions are explicit as to the conduct of a holy war. He says: "It is the duty of every good Muslim to undertake willingly *Jihad* against the enemies of our Law. They are to be required to embrace Islam, except when, as now, the invasion has been commenced by the non-Muslims; but in every other case the proposal to become a believer is to be made and if refused, they are then to pay such an amount of tribute as hath been arranged."

Protection of Monks

The order goes on to say:—"When taking possession of a city, let no man slay women, childern or old men; neither shall any man attack monks vowed to a life of solitude except in cases where the latter are making a defence injurious to the Muslim cause." The warfare of the Saracens in Europe was in the main conducted on these just and humane lines, and even Al-Mansoor, who adopted a harsh war-practice and repudiated the treaties of Al-Hakam, forbade violence to pacific and unarmed populations.

The Hague Anticipated

Enough has, we think, been said to show that the Muslims, whether Arab or Saracen, have from the beginning respected the humane practices which are now codified and universally recognized as a part of international law. They realized that even the alien and the infidel had civil rights and these, within reason, the Muslims leaders were willing to recognize.

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THE FALLACY OF ZIONISM

IN an earlier article on the Palestine question it was sought to show what a mistake the Palestine "National Home" policy was from the British point of view, since while this policy involved Britain in great expense and complicated her relations with the Arab world, it afforded no compensating advantage. We shall now proceed to expose the fallacy of the Jewish claim to Palestine, which is a sentimental rather than a religious or a political one, and which taken even at its face value confers no rights of possession on the community, any more, as has been shown, than, in brief, Greek conquest of India confers territorial rights in the Punjab on the modern Hellenes. Indeed arguing analogically, one could make out a much stronger case for the handing over of India to the Afghans than for the colonisation of Palestine by the Jews.

Historically, of course, Palestine was at one time a Jewish province, having in fact been conquered by that race from peoples known to them as Palestines and who were probably a race of Sumerian origin. This first Jewish invasion of Jerusalem took place under King Daud, about 1,000 B.C. and on or near the site of what is now known as Jerusalem, David built a city and his son and successor, Suleiman the Wise, built the first Jewish temple and a palace. During these two reigns the Jews were, for the only time in their history, a united and independent people and held all Palestine up to Damascus in their possession; but thereafter the Jewish kingdom was split up; and finally in 586 B.C. came the Babylonian conquest and the destruction of the Temple of Suleiman.

After Babylonian conquest, the Jews were carried into captivity in Babylonia, but about 510 B.C. some of them were allowed to return to Jerusalem, and the second Temple was built about 515 B.C. and served

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as a centre of Jewish national life till the Greek conquest of Syria in 332 B.C., followed by the Hellenisation of the Jews. The Ptolemies allowed the Jews religious liberty but the Seleucids who took their place in 300-200 B.C. pillaged and desecrated the sacred area; so that it was left for Herod the Great, who seized the throne of Syria in 37 B.C. to rebuild the Temple, on the site now occupied by the Haram-as-Shareef.

Herod's Temple was never completed, but was in use for nearly a century, and was finally destroyed when Titus captured Jerusalem in 70 B.C. Under the Roman occupation Jerusalem and Palestine generally ceased to be the National Home of the Jews who were dispersed over the world, in the great cities of which by their industry and thrift they laid the foundations of the wealth which is now traditionally associated with the name of the Jew, and where they would have been content to remain had it not been, as has been shown, for the misplaced enthusiasm of sentimental Jewish Christians.

Enough has been said to show that the Jewish claim to Palestine is a purely sentimental one, based on historic associations which did not last longer than Muslim dominion in India, and which in fact ceased nearly 2,000 years ago. The Muslim connection with Jerusalem on the other hand began with the Prophet of God himself (on whom be peace) and has lasted up to the present day, not all the armed forces of the Crusaders having succeeded in dislodging the Arabs from Jerusalem for more than the briefest of periods. Haram-as-Shareef is sacred to Muslims alike by historical and religious associations.

To the Jews the Haram-as-Shareef represents a phantom temple; the dream of rebuilding Solomon's Temple is fantastic. To the Muslims, the Haram is a real centre of worship. Here was the first *qibla* of Islam; towards this place the Prophet (may peace be on him) turned to pray in the first few years of his mission; and to this place he was spiritually translated from

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Mecca in a single night. At some periods of history, under the Omayyad Khalifas, for instance, the pilgrimage to Jerusalem was regarded as of great importance in the Arab Empire. The whole Muslim world regards this place as a vital centre of the Islamic faith; and it is for this reason that the Arabs can never yield Palestine to the Jews, and the "National Home" policy is a dangerous one.

The Haram itself, the centre of this struggle, is an enclosure of some 145,000 square metres or about 36 acres, and bears on its stone platform two of the noblest monuments of all architecture. It stands today very much as the Omayyad Khalifas of the 8th and 9th centuries left it; for though there have been embellishments, and restorations the most important of which were made by Suleiman the Magnificent in the 11th century, the sacred platform and its main superstructure, the Dome of the Rock and the mosque of El-Aksa have remained substantially the same for eleven hundred years.

But not only is the Haram-as-Shareef one of the Holy Places of Islam, but it has come to be one of the centres, the chief centre in fact, of Arab nationalism; and it is a significant fact that the undisputed leader of the Arab Nationalist movement in Palestine, who is followed unquestioningly by Christian as well as Muslim Arabs is Al-Hajj Amin Al-Hussein, Grand Mufti of Jerusalem. The Hajji was a leader of anti-Zionist movement in the period immediately after the War, and was actually condemned to death for his activities in this direction; but wise counsels prevailed and he was recalled from exile and his election as Grand Mufti approved by the British. Under this leader, and the famous Arab Executive, the Arab present a firm front against Zionism; and in the face of these facts this disastrous experiment will have sooner or later to be abandoned.

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RELIGION IN SOVIET RUSSIA

Islam's Bold Stand

So shrewdly has the Church in Russia adapted itself to new conditions in the struggle for survival that anti-religionists and militant atheists have no easy time winning converts to their ideas. They have complained bitterly in recent months of the persuasive methods by which the clergy maintain their hold over considerable section of the population. At a conference of anti-religious propaganda held by the Communists on Yaroslavl, a city near Moscow, one priest was reported to have said: "We must explain that Christ was of proletarian origin, the son of a carpenter. His mother was a simple toiling woman, linked by her social origin to the proletariat and the toiling peasantry. Jesus Christ was the great Socialist-Communist, the ghostly father and predecessor of the Communist party." To the Soviet atheists, Christ's faith in the supernatural and failure to offer practical means for achieving the social justice which he preached make him the antihesis of a Communist. Thus, to advocate religion on the ground that Christ was "the great Socialist-Communist" is, they say, to enlist support for anti-Communist doctrines by plastering on them a bold Communist label.

The Bolsheviks of the Yaroslavl meeting were irate at learning that in the neighbouring Rybinsk region 35 per cent. of the autum harvest had been lost because collective farmers there celebrated no fever than sixty-seven religious holidays during the summer, to the neglect of their works. To combat such activities 550 persons in Yaroslavl are to receive special training as anti-religious propagandists. The case was reported not long ago of a priest who had daubed red paint on the cross of his church's spire, in order to show ostensible loyalty to the Soviet regime and thus attract a congregation. Other clergymen have refused

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to serve peasants who are not members of collective farms.

Muhammedans have so far been less affected by atheist teachings than the Christian groups. In Adjaristan, for example, a Muhammedan district of the Caucasus, the mullahs half emptied the Government schools of their pupils by organizing religious seminaries which met at precisely the same hours. So strong was the mullahs' hold over the people that their manœuvre was finally overcome only by installing religious sections in the curriculum of the secular schools. The mullahs were invited to become instructors here. Pupils who read the Quran one hour were taught in the following class that there is no God. The outcome of the experiment is not yet known.

Anti-religious museums, familiar to every visitor to Russia, are the most popular form of atheistic propaganda. A special exhibit of this type just organized in Leningrad is devoted to Spain, and attempts to show the reactionary role of the Church there. Examples of ecclesiastical brutality, fanaticism, and backwardness are shown. The Spanish Catholics are depicted as guardians of feudalism and monarchy. The wealth and power of the Jesuits is stressed. Photographs of an archbishop in the company of General Franco, priests manning rebel machine-guns or officiating at rebel celebrations are displayed. A large central anti-religious museum is to be built soon in Moscow, to replace the one formerly located in the Strasnooi Monastery, which is being demolished in the reconstruction of the city.

The revival of interest in atheist propaganda is apparently a reflection of the renewed freedom for religion which has made its appearance in the past year or two. Certainly a more tolerant attitude has been adopted towards believers and churchgoers than in the past, though no change has yet been made in the legal status of the religion. It is still against the law to teach religious doctrines except within the home. Nevertheless, the abusive and rowdy jeering at religion

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of a few years ago has gone. Churches are no longer being closed. In fact, many are undergoing renovation.

On a recent trip to Kiev, capital of the Ukraine, your correspondent saw some interesting developments in this direction. Remarkable specimens of ancient Byzantine art, concealed under layers of eighteenth and nineteeth century paintings, are being restored to their original condition in the Cathedral of St. Sophia. Built by Yaroslavl, Russia's second king, in A.D. 1000, this cathedral had been a place of worship for hundreds of years until it was closed in 1934, in order that archæologists might make a detailed study of it.

Many zealous young Communists have objected to the enfranchisement of priests, sanctioned in the new Constitution, on the ground that it is a dangerous measure of freedom. They have been assured that to withhold the franchise would be to martyrise the clergy in the eyes of many and thus win fresh sympathy for them. In his speech opening the Extraordinary Congress of Soviets the other day, Stalin sharply rebuked those enthusiasts who recommended amending the new Constitution to forbid religious services. This would have violated the spirit of the document, he said.

—*The Manchester Guardian.*

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SOME QUESTIONS ANSWERED

[*By Sayyad Zain-ul-Abideen Wali Ullah Shah*]

Q. (*a*) What necessity was there to pass man through so many miseries and trials to make him attain his ideal. The scenes of vice and cruelty, warfare and corruption, rife in humanity are no good witnesses to the wisdom of the good God! They are rather quite contrary to the very sense of His Omniscence and speak for Him in no good terms.

(*b*) Why evil predominates in human life in spite of the good intentions of God about His Creation and why the prophets have to undergo very hard struggles to morally and spiritually uplift their fellow beings?

A. Question (*a*) means to suggest that man ought to have been created otherwise than what he is now—perfect, quite free from his present frailties and weaknesses—no bloodshed, no corruption, a beautiful model of perfectness.

This question is a natural one and arises out of itself, and being in accord with real and actual facts of life is referred to and answered in the beginning of the 2nd Chapter of the Holy Quran. On being informed by God that He was about to create man on earth the angels are described by the Quran to have objected to his creation saying, "Will you create on earth him who will make disturbance and shed blood?"

The phenomena of corruption and warfare is very conspicuous in the evolution of man and forced itself at once on the attention even of the angels. It stands as an undeniable factor: and the question arises whether a better design of creation other than the present one is conceivable—the one which might be considered as perfect in its true sense. Everything in nature is perfect, the sun, the moon, the stars, and the earth and every part and parcel of them indicates designs of marvellous perfection. Do you then suggest to say

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that man ought to have been created something like these celestial bodies and forces of nature, such as light, heat, electricity which are incapable of deviating from the course set for them ?

I doubt if the answer could be in the affirmative, for to be perfect or imperfect is not a quality of things which are inanimate or have no will of their own. Supposing that man were to be perfect in the sense in which these mute members of nature are perfect, the idea of perfection must have dwindled into nothingness. The notion of perfection presupposes a notion of imperfection—the one is the result of the other. Both the conceptions are coherent and inseparable. Perfection alone can never give the idea of perfection. Unless there be an inward feeling of one's imperfection, there can never be a feeling of perfection and *vice versa*. Pain, for instance, represents the idea of imperfection, and pleasure that of perfection. Both exist side by side; absence of one implies the absence of the other. Stones, for instance, do neither show signs of pain nor of pleasure. To suggest that man should have been created otherwise than he is, implies that he should have been made perfect like stones having no volition, no sense of pain or pleasure. No sane person would dare conceive of such an eventuality. Man, with all his imperfections, is the perfect model of the Creator's design. No better model can possibly be conceived of, because the idea of perfection dissociated from its antithetic idea of imperfection is an impossibility. Even in paradise where man is generally considered to be perfect he will not feel himself to be perfect in the sense in which perfection is generally understood to mean. According to the Quran he will ever more hanker after perfection and celestial bliss. In paradise he is represented as praying : " O our God, make perfect our light and forgive our sins. Verily Thou hast power over all things." Man is ordained to move on and on towards perfection with the uncomfortable feeling that he is imperfect. In his so-called imperfection lies the beauty and perfection of his nature. Man goes on progressing and advancing. All other creatures stand

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where they are, because they do not possess the feeling of imperfection. They are devoid of this impulse.

Answer to question (*b*) is that evil predominates over good in this sense only that the present state of things is not the ideal one and that animal nature of man is still uppermost, or in other words, man has yet not fully evolved morally and spiritually. As explained above, man in heaven also would feel his frailties and weaknesses and long for a higher and nobler stage. This very feeling accounts for the prevalent notion that evil is predominant, for unless the idea of the predominance of evil overbalances that of goodness, no irritation will ever be felt in one's mind and hence no preparation for disentangling oneself from the very cause of irritation. But if you go deeper into the reality of things, you will find that this feeling is both necessary and illusory. We feel disgusted at one's indecency because it does not accord with our nature. As long as man is working in response to natural laws, his life is as smooth as the motion of celestial bodies—no deviating from the set path, no inclination to this or that side. He is very pleased with every one and every one feels perfectly at home with him. But as soon as he departs from his natural course, the equilibrium is disturbed, the tranquillity is lost, the society is in commotion. He is denounced and condemned and looked down upon as the very embodiment of devil. All the good points in his character are lost sight of. His moral aberrations become magnified. But the reality is quite the opposite. The thief, the murderer, the liar, and the scoundrel, in spite of what wicked things they say or do have many good and beautiful points in their characters in which they are as good as others. But because the bright side of their character is in harmony with the process of nature it seldom makes any stir in the society, and so it is unconsciously passed over under the hue and cry that is raised against stray cases of his moral delinquency, and he is declared as one who has no good point in his character, and is an unmitigated nuisance to the peace and moral tranquillity of the human society. There might be cases of unmix-

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ed corruption and downright roguery, but these are extremely few and may be left out of consideration. If we sum up the good points of the average culprit as well as his bad points it will at once be found that the former far exceed the latter. The same holds good in the case of mankind in general. It is working for its ideals in a progressive manner and is not deteriorating as is commonly supposed. In spite of the vices and evils of the present age, you see side by side a universal awakening and improvement that were never witnessed before. Every section of human society, even the one that is entirely degraded in morals, is conscious of its rights and liberty and it appears as if man is let loose from the fetters of physical and spiritual bondage. There is a general realization on the part of individuals as well as groups of men of the futility and baselessness of the polytheistic ideas. Man has been for long in the grip of imaginary deities and gods and self-made potentates of the world which filled his whole life with an unnatural awe and fear. This state of things is fast vanishing from the face of the earth. Man has come to his own. He seems to have realized his true worth. The prophecy of the Quran is about to be fulfilled:

"Soon those who have transgressed will see to which side they are turning—what dire punishment is in store for them."

There is a widespread revolt against the forces of evil, at the top of which stands polytheism in its multifarious shapes and forms. Even the very mode of man's living is undergoing a change for the better. A new era is dawning upon him, and we see the general scheme of divine wisdom is working its way to the sublime ideal of the moral and spiritual perfection of man. Even the apparent predominance of evil is fast vanishing.

One might feel irritated at the idea that such a long time has gone by and man is not fully emancipated yet. Why was the ideal not perfected and achieved on the very first day of our creation? For the answer

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to this question I would like to refer the reader to the reply of the first question, and in addition to that I would say that the notion of time—past, present and future—has no meaning whatever with the Creator. The Creator and His designs are above the idea of time. Our weak intellect has given birth to the notion of time, otherwise it has no meaning. Man's shortsightedness has set up walls of the past and the future. There are states of mind in which man's spiritual vision sees through the future as well, and realises it in the present, and when he is awake he tells of the future as if it is an event of the present. Had future been something real and of independent existence, such a vision would have been a mere impossibility. The idea of time simply means that we are weak and our faculties are limited. God the limitless is above any idea of time and space, and as a matter of fact He works out His schemes regardless of time and space. Even the weak man, when designing and modelling a sample of his ingenuity and creation never looks to the incomplete part of his model and takes no notion of time—his eyes always remaining riveted on the final result of his design and workmanship. Why then limit the workings of the All-perfect Being to the narrow scale of time and space? The objection referred to is an uncalled for interference on man's part with the working of the Creator and an admission of his own ignorance. The whole nature is mute and contains in itself Divine Wisdom and man is made to give expression to this Divine Wisdom which is impossible unless he is conscious, of what is perfect and imperfect. To this great function of his the Holy Quran refers when it says:

"Did I not say to you that I know the secrets of heavens and earth and what great qualities now you are exhibiting by your dealings with man and what beautiful traits of your nature you were unable to demonstrate before he was created?"

Q. The output of the science of philosophy in the domains of morality and law, etc., is far superior in quality as well as quantity to what has hitherto been

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contributed in the form of dogmatic theology by the religions said to be revealed by Omnicent, the All-wise God, the Creator of all the Worlds. Religion has been the cause of mental stagnation and it has stunted our intellectual growth and debarred our progress by fettering us to set dogmas and time-worn formulas of faith – to shun which is considered sinful. Hence the harm done by Religion is evidently far greater than its benefits.

A. This is what the implacable atheist has to say against all the religions of the world and I propose to show whether in the light of established verities this assertion can be demonstrated to be identical with truth or is a mere perversion of facts. Before I proceed to prove my theme I wish those who may be holding similar views to understand clearly the boundaries that separate Religion from all other sciences. Religion is concerned with the emotional side of man and the sciences with his rational side. Rationalism and Sentimentalism (if I may be allowed to use these terms as opposed in sense to each other) are two important factors of human life. Both are co-eval and co-ordinate. Religion is concerned more with the second factor than with the first. Our sciences and our philosophies are struggling to find out detailed explanations of life's phenomena and hence they have produced voluminous writings and seem to be plausible in logical arrangements and arguments, while Religion takes up truth directly and dogmatically, brings it to bear upon sentiments, and gives effect to what we call the rational life of man. Rationalism without sentimentalism is useless and valueless. If it is to be of any practical use, it must seek the aid of sentimentalism and emotionalism, otherwise it is a worthless stuff. Humanity with its vast store of wisdom and without having become allied to and combined with its sentimental side is nothing short of animalism. You require a substantial and material factor to impart life to your abstract philosophies, and this factor is supplied by Religion alone. Religion is concerned with the fundamentals of life. It takes them complete as they

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are—brief and summed up—and adds to their potency and strength, and this is why true religion is never opposed to rationalism. It is in fact Rationalism epitomised plus that potency which is called sentimentality. The difference between Rationalism and Religion lies in the fact that while both agree with each other as Far as the principles of life are concerned, the one stops there and the other goes a step further and plays upon the sentiments of the inner soul and attunes them to its purpose. One is analytic in nature and the other is both synthetic and dynamic. Rationalism does not necessarily guarantee the effect of sense stimulation on the activities of thought, while Religion does. It embodies in itself the very essence of rationalism and acts as a self-exciting dynamo. Hence the apparent richness of details in rationalism is no source of pride for its sciences and philosophies and is the natural outcome of its weak position. Similarly, the brevity observed in dealing with the principles and the lofty ideals of Religion does not detract anything from it and is only a matter of utmost necessity as is done in applying mathematics to mechanics. Without going into detailed account of mathematical figures and formulas and regardless of their processes, mechanics makes the best use of them in adjusting its machineries and regulating their movements, and so does Religion in connection with rationalism, taking the principles of life in their purest forms and in a way quite natural and fitting with its great purpose. If one is justified in saying that rationalism is full of rich details as compared with Religion, one might as well say that mathematics is much richer in figures than mechanics. Such comparisons are misplaced and never hold good.

If we attempt to answer the question what Rationalism and Religion owe to each other, we would face insurmountable difficulties in our way. In the first place we find that Religion, and not Rationalism, occupies the foremost place in the life of man and his history. Religion was actually born with man and it was the impetus given by Religion itself that stirred up

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man's rational instincts from their enertia and inactivity. This is an admitted truth. In view of these facts it is difficult to say what Religion and Rationalism owe each other. Suffice it to say that they go together and help each other in the march to man's intellectual and spiritual development.

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HOW THE MUSLIMS CAN RISE*.—II

[*By Seth Abdullah Allahdin*]

Now the most important and pertinent question that arises here is how the reformation of the present-day Muslims can be effected. Our reply to this is that God will work a transformation among them in the same way as He did among the Arabs in the days of the Holy Prophet of Islam, provided the Muslims first work a preliminary change in themselves. In conformity with His promise to raise among the Muslims spiritual vicegerents of the Holy Prophet in times of need, God has caused a spiritual reformer to appear among them in the present age, and it behoves every true follower of the Holy Prophet to lend an attentive ear to his voice, and accept him and follow his teachings. If the Muslims do so, a profound moral and spiritual transformation will take place among them, and they will, in their turn, find themselves exalted to the proud and eminent position of world teachers and world reformers, after the manner of the early Muslims.

The people among whom the advent of the Holy Prophet took place had far greater difficulties to contend with in the acceptance of truth than have the people of to-day in regard to the Message of the Reformer of the age, for the former were illiterate and uncultured people, and could not easily weigh and judge the truth of the message addressed to them, and, furthermore their minds had not been prepared for the acceptance of the Holy Prophet by any prophecy made about him by some preceding prophet in whom they already believed; whereas the people in our day are well educated and cultured, and they know that Islam is a living religion, and that, at the beginning of every century a religious reformer makes his appearance among the Muslims according to a promise contained in the Holy Quran, and that to accept him is to be blessed both here and hereafter. Why do the

*For continuation see the previous issue—*Ed.*

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Muslims, then, hesitate to accept him ?

The different sects of the Muslims to-day cannot possibly accept any leader who is not one of them, but they can have no possible objection to accepting one who comes with divine authority at his back. Such a leader has been raised by God among them, and it is up to them now to effect a change in their hearts and come forward and accept him. God has shown them the path and it is for them to follow it. It is the same path by treading which the early Muslims won a great temporal and spiritual success in life. What happened in the case of the early Muslims can happen again in the case of the Muslims of the present day, if only they will accept the Imam of the age and follow his guidance. No power in the world will then be able to withstand them.

How to know the Imam of the Age

1. To know the Imam of the age is by no means a very difficult matter. Just as a temporal government will not allow any one to pose as a high government official and issue counterfeit orders to the people, so also the divine government of God is swift in punishing a person who falsely gives himself out as a prophet of God, a divine messenger, as an inspired teacher, and announces false prophecies to the world. The Holy Quran, the Torah and the Bible all are agreed that such a person meets with a short shrift, and is not allowed by God to impose upon the world for any length of time.

2. While a false prophet and the movement he sets on foot both come to a speedy end, a true prophet, his gospel and his following, on the other hand, prosper and spread, notwithstanding all the opposition of the world.

3. It is a divine law that whenever mankind wanders away from the right path and iniquity prevails in the world, a prophet of God or an inspired teacher invariably makes his appearance in the world.

4. The Holy Prophet has laid down four marks

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whereby the truth of an inspired spiritual reformer among the Muslims coming after him must be judged. They are as a follows :—

(*a*) He will claim to have been sent by God.
(*b*) He will come with a mission addressed to the whole world of Islam.
(*c*) He will appear at the beginning of every new century.
(*d*) He will revive Islam and impart to it fresh life and vigour.

Proofs of the Truth of the Imam of the Present Age

As we have already said, it is an unfailing divine law that so long as God, in His wisdom, desires to keep a religion alive, in order to safeguard the accuracy and purity of its teachings, He continues to raise periodical spiritual reformers among its adherents. Since the time of the Holy Prophet such inspired spiritual teachers have regularly made their appearance among the Muslims at the commencement of every new century. As regards the present age, the well-known fourteenth century, the advent of the Promised Messiah and Mehdi has now taken place in the person of Hazrat Mirza Ghulam Ahmed of Qadian. The following are some of the proofs of the truth of his claims :

1. It is stated in the Holy Quran, as well as in some previous scriptures, including the Bible, that it is a divine law that a false prophet meets with a violent death. Hazrat Ahmed, on the other hand, died a perfectly natural death at the ripe age of nearly eighty. Now, had he been a false prophet, he would undoubtedly have met with the fate which God has reserved for false prophets. The Muslim religious leaders, who were his bitter enemies, taking advantage of the above law regarding pretenders, declared him to be a *kafir*, or a disbeliever, and said that, he deserved to be put to death. In reply, Hazrat Ahmed, while admitting that pretenders do meet with a violent death, announced with unshakable confidence that as he was God's massenger, whom He had raised for humanity in these days, and was under His care and protection, no

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harm could possibly come to him. He also declared that he would live to about eighty years of age. All happened exactly as he had foretold. Now, is there a single person in all the world who can confidently assert that he will live to such and such an age? As a matter of fact, one never knows for certain that one's life will last for another moment. Is it not, then, most wonderful that a man, who had the whole world as his enemy, to kill whom was regarded as a highly meritorious deed in the sight of God, and to take away whose life no stone was left unturned, should have lived for eighty long years, and all efforts to destroy him should have completely failed and he should have died a natural death, even as he had foretold? What is more, even God, the Creator of the earth and heavens, Who is the Master of and holds full power over everything, notwithstanding His law regarding false prophets, suffered him to live in peace.

2. It is God's law, to which the Holy Quran bears witness, that false prophets, the movement which they start, and their followers—all perish miserably. But as regards Hazrat Ahmed of Qadian, in spite of the fact that the whole world was his enemy and no stone was left unturned to wreck his mission, he and his followers went on making a steady progress and augmenting in numbers from day to day, till at last now, in the course of a few short years, his message has spread to the remotest regions of the earth. Hundreds of thousands of men have accepted him and joined his community, and become his ardent followers. Did a false prophet ever in the history of the world achieve so astonishing a success? We think not.

(To be Continued)

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